

The Baptist Record

Thursday, October 22, 1992

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Baptists aid refugees fleeing Somalia, where AK-47 rules

MANDERA, Kenya (BP) — "The AK-47 is the president of Somalia now," Noor declared, smiling at his own comment.

Several fellow Somali refugees laugh softly — including some scarred by blasts from the infamous Soviet assault rifle, and others who have lost wives or children, parents or friends in the bloodletting in their home country.

These days, if a Somali can't find humor in death and dying, there isn't much to smile about. The laughter may be morbid, but so is almost everything else about their situation. At least in Mandera they are out of reach of the ruling firepower.

They aren't out of the grasp of hunger and disease, however. But now they are within reach of Southern Baptist missionaries and Kenyan Baptists in a just-born effort to minister in Mandera.

Noor and 50,000 other Somali refugees live in stick-and-reed huts on the edge of Mandera, a remote Kenyan town. Less than two miles from the camp they can see the low hills of the Somali border. Ethiopia — and another camp housing 20,000 more sick, hungry refugees — lies a mile in the other direction, across the Dawa River.

The refugees poured out of Somalia last year when longtime dictator Mohamed Siad Barre was ousted. They brought almost nothing besides their lives — and upwards of 40 refugees a day are losing even that.

"I wouldn't be surprised if the daily death rate is closer to 80," said David Sorley, a Southern Baptist missionary doctor who has been working in Kenya's northeast province off and on since spring.

Yet another dose of bitter humor: The very rains needed to break the three-year drought in the region likely will produce more graves than planted fields.

Against that background, Kenyan Baptists and Southern Baptist missionaries are going to work in Mandera, hundreds of miles from the nearest Baptist church. Christians of any description are scarce. Mandera may be in Kenya, one of the most responsive countries in the world to the gospel, but both the refugees and the area's residents are overwhelmingly Muslim.

"When we first contacted the United Nations High Commission for Refugees, they were pretty blunt," Sorley admitted. "They said, 'You better not be coming up here to proselyte.'"

SAVING LIVES ONE DAY AT A TIME — In the photo at left, as a Somali refugee leader watches, Southern Baptist missionary doctor David Sorley writes a letter to clinic physicians urging them to admit a sick orphan boy. Sorley works in a Baptist effort to aid thousands of Somali refugees in northern Kenya.

MOTHER AND CHILD — In the photo at top right, a Somali mother and her deaf-mute child join thousands of other refugees from Somalia crowding an isolated camp in Mandera, Kenya.

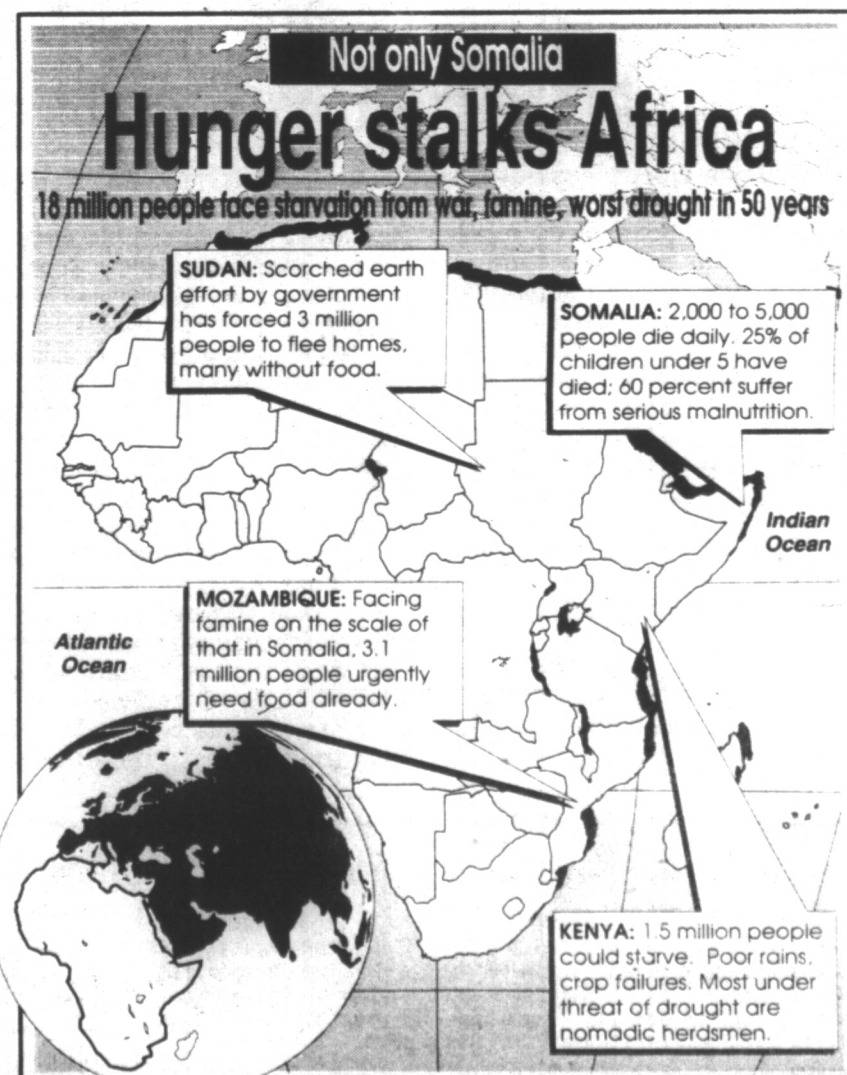
DISABLED REFUGEES — In the photo at left, a crippled Somali refugee talks to Southern Baptist missionary Herb Cady (right) and refugee leaders in a Kenyan refugee camp. The man fled from Somalia being pulled on a cart. The disabled association in the camp says stronger refugees often loot their food. (BP photos by Craig Bird)



The Minneapolis native responded: "I won't hide the fact that I'm a Christian, but we don't believe in trading food for souls either."

Sampson Kisia, chairman of the Baptist Convention of Kenya, agreed. "Anyone who works in Mandera needs to understand this is a different kind of place. If we start preaching on the street and handing out tracts it will just cause trouble. But if we live out our Christianity while helping men and women and children who are suffering so much, the Lord can provide quiet opportunities for us to witness."

Note: Africa correspondent Craig Bird accompanied a Baptist survey team Oct. 1-3 to a remote Kenyan camp housing refugees from suffering Somalia.



EDITOR'S NOTEBOOK

Guy Henderson

Our fractured Convention

A touch of finality is appearing in several activities going on in the Southern Baptist Convention. The SBC has a dilemma with the Cooperative Baptist Fellowship in its midst. For a while it was a Tobiah (Neh. 4:3) effort and could be laughed away. The Fellowship crowd had consistently received 40-45% of the votes when they fielded a candidate against the fundamental/conservative group at the SBC. They repeatedly gave large amounts to the Cooperative Program but seldom, if ever, had a representative nominated for choice committee assignments.

Fourteen straight years of victories at the SBC with the opposition pushed aside with agonizing frequency was unwise. Two editors were fired at Baptist Press; Lloyd Elder was hounded into retirement; the Foreign Mission Board was brought under subjugation of the trustees; and Keith Parks and several dozen missionaries resigned. A generous donor withdrew a possible \$32-million donation, citing the roughshod treatment of trustees. Seminaries were eyed, the WMU bullied, and one SBC Executive Committee member was caught wondering out-loud how the Radio-TV Commission or any other SBC entity could operate without Executive Committee scrutiny.

Bear in mind the Executive Committee is hedged about in the bylaws with words like: "not specifically committed to some other board or agency," (20-5) or (5a) "in all matters not otherwise provided for." Finally in bylaw 20 (5i), it is plainly spelled out: "The Executive Committee shall not have authority to control or direct the several boards, agencies, and institutions of the convention. This is the responsibility of the trustees...."

Chairman David Hankins has repeatedly pointed this out in executive sessions. Some of the resulting arguments indicate we have a new set of moderates among the fundamental/conservatives.

Through all of this, there was a large group of Southern Baptists who favored neither the left nor the right. They were neither fundamental/conservatives nor moderate/conservative but just conservatives. Unorganized as far as political groups, they were pulled from one side to the other.

Another nagging problem for the SBC concerns the state conventions. For the most part they cooperated, but their counsel was seldom sought, and much foot-dragging resulted. State papers report-

edly didn't write things like they really happened. Thus a strategy was needed to insure better cooperation of conventions, associations, and even churches.

More than a decade ago, James Sullivan, former BSSB president, wrote in Baptist Polity, As I See It: "Right now our polity has a centripetal force rather than a centrifugal one. It pulls us toward each other rather than tending to fling us apart... some denominations have divided because their polity tends to pull them apart. The structure divides rather than establishes confidence."

Meanwhile, the Cooperative Baptist Fellowship, proclaiming itself "an alternate giving plan" began to show much more ambition. The organization was tightened, several national meetings convened, a news service (Associated Baptist Press) was partially funded, and a missionary sending board set up.

Eager to write their history, they met last month at Mercer University. Walter B. Shurden of Mercer wanted it written down while it could still be accurately remembered. Alas, he may have been too late. Cecil Sherman, CBF coordinator, declared "it was born in Gatlinburg" where he called 25 pastors together after the 1980 convention. Jimmy Allen, former SBC Radio-TV head, recalled how "I took it on myself to describe the changing (conservative) strategy to the heads of all the agencies."

Meanwhile, Duke McCall, former Southern Seminary chancellor, said he had offered to invest \$25,000 in 1980 in an effort to resist the conservative movement, but other agency heads were

unwilling. Jimmy Allen and Foy Valentine, then of the Christian Life Commission, worked to raise funds for the employment of a full-time political consultant in 1984. The consultant set up a strategy to get retired BSSB president Grady Cothen elected as SBC president. Cothen was defeated by Charles Stanley.

James Slatton, Virginia pastor, recalls how the moderate movement grew from "a little circle of ThDs from Southwestern Seminary" to the Baptists Committed group. Slatton says the moderate movement failed for one reason above all others — money. Somehow this disappoints me. In my naivete I saw men praying, seeking, searching to get the right man as SBC president, not looking for a golden goose to donate the money to defeat someone else. The entire Mercer conference reminds me that "victory has a thousand fathers, defeat is an orphan."

Most all the Southern Baptists I have known were biblically conservative. I like to think they are still conservatives who believe the fruit of the Spirit — love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance — is as important as doctrine. Thus we face 1993 with a fractured Convention. At times I want to say to the SBC leaders, "Thanks for calling us back to the importance of the Bible." And I want to say to the Fellowship, "Thanks for reminding us of our freedom and heritage." However, don't color us fundamentalists nor moderates... just conservatives. Presently I fear the centrifugal force is flinging our fragile convention asunder.

Honeycutt praised for holding seminary together

By Mark Wingfield & Marv Knox

LOUISVILLE, Ky. (ABP) — The day he announced his intention to retire as president of Southern Seminary, Roy Honeycutt was praised by students, faculty, and trustees as the glue that has held a fragile institution together.

Silence engulfed the meeting hall Oct. 12 when Honeycutt announced plans to retire Dec. 31, 1993. Only a handful of staff members and trustee leaders knew of his intentions, and they had learned only hours in advance.

The room was packed with students and faculty who had come to hear what trustees would decide about the fate of professor Paul Simmons, who has been under fire from trustees for several years.

Some students sat in teary-eyed astonishment as Honeycutt preempted that concern with his surprise announcement.

Trustee chairman Wayne Allen called a break after Honeycutt's presentation to allow trustees and others in the room to express their appreciation to Honeycutt.

Trustees, faculty, students, and alumni united in their expressions of appreciation for Honeycutt's leadership.

Allen told the assembly Honeycutt has been the "glue that holds us together" during turbulent times.

"I know God in his infinite wisdom and will has someone for this role, but at this date it is very diffi-

"I'M HAVING AN IDENTITY CRISIS AND AN ENERGY CRISIS — I DON'T KNOW WHO I AM AND I'M TOO TIRED TO FIND OUT!"



Halloween — A pagan holiday!

Many churches are now providing alternatives for Halloween and "trick or treat." Halloween supposedly had its beginning in preparation for All Saints Day on November 1. The Druids, an order of priests in ancient Gaul and Britain, believed that on Halloween, ghosts, spirits, fairies, witches, and elves came out to harm people. Cats were said to be sacred. The Druids believed cats had once been humans, changed as punishment for evil deeds.

Trick or Treat started in Ireland hundreds of years ago as people went from house to house begging

food for the Halloween festivals. This ancient practice is seen today as kids dress up as ghosts, skeletons, or demons, and go "trick or treating."

For the Christian there is something better than observing a pagan holiday. This does not mean celebrating Halloween in the fellowship hall. Some churches have a Harvest Festival with a special party for the kids, Christian "family night" with a bonfire, cookout, outdoor concert, or "chili cook-off," cake bake, or other activities that draw the family together.

— GH

and sadness at Honeycutt's decision.

John Dever, chairman of the faculty committee and professor of church and community, said Honeycutt "has given our community superb leadership and prophetic vision during extremely troubled times."

Gerald Keown, a professor of Old Testament and president of the Faculty Association, an independent organization of professors, said Honeycutt's "able leadership in the midst of most difficult times has prevented catastrophe when such was very much a possibility."

Knox is editor, Wingfield is news director, Kentucky WESTERN RECORDER.

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Rogers joins televangelists for televised prayer meeting

By Ken Camp

DALLAS (ABP) — At least one former president of the Southern Baptist Convention — and perhaps the current president — will join several key figures of the Religious Right in a "prayer meeting for the nation" that will be telecast nationwide Oct. 25.

The broadcast will originate from Calvary Temple in suburban Dallas on the Trinity Broadcasting Network, the nation's largest religious network.

An article in the Oct. 19 Newsweek labeled the event — on the eve of the presidential election — "a partisan TV appeal" by

evangelical Christians as part of "a late-campaign effort on behalf of the Bush-Quayle ticket." Organizers of the meeting denied that characterization.

Phillip Crouch, manager of Trinity's flagship station, KDTX-TV in the Dallas suburb of Irving, said the event is "not in any sense a political meeting" but is an opportunity for Christian leaders to "pray for America at the time of the election."

Participants expected to attend, according to Crouch, include Adrian Rogers, three-time SBC president and pastor of Bellevue

Church near Memphis, Tenn.; Don George, pastor of Calvary Temple, Irving; Paul Crouch, president of Trinity Broadcasting Network; Bill Bright, founder of Campus Crusade for Christ; and James Kennedy, a Florida Presbyterian pastor.

Rogers and George joined other evangelical leaders in addressing the National Affairs Briefing in Dallas on the heels of the August Republican convention. Though likewise billed as a non-partisan gathering, the meeting featured major Republican figures — including President Bush — and

launched a Republican-backed coalition of evangelicals supporting Bush-Quayle.

Sources at Bellevue Church confirmed that Rogers is scheduled to participate in the Oct. 25 television program.

The Newsweek article indicated Ed Young, president of the Southern Baptist Convention and pastor of Second Church of Houston, was among the expected program participants. Neither Young nor his appointment secretary was in the office when contacted by ABP, and other sources at Second Baptist were unable to confirm

Young's plans regarding the event.

Although televangelist Pat Robertson was invited, he will not attend the meeting, and the event will not be televised on CBN, contrary to the Newsweek report, according to Gene Kapp, director of media relations for the network.

Kapp underscored that the event was planned as "a prayer meeting for the nation, not for the benefit of any particular candidate. It is a non-partisan opportunity to pray, with no political connections."

Camp is director of public relations, Baptist General Convention of Texas.

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The Baptist Record

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Roy Honeycutt announces retirement at end of 1993

LOUISVILLE, Ky. (BP) — Southern Seminary President Roy L. Honeycutt told the school's trustees Oct. 12 he will retire at the end of 1993.

The surprise announcement stunned trustees and a gallery of faculty, staff, and students at the opening session of the board's semiannual meeting on the Louisville, Ky., campus.

Honeycutt, who turns 66 later this month, previously had declared his intention to serve until age 70. But he told trustees he recently "became convinced that at this juncture in our covenant life an orderly transition in the presidency would contribute positively to the seminary's mission."

He said he will retire effective Dec. 31, 1993.

Elected in 1982, Honeycutt has presided over Southern Baptists' oldest seminary during a stormy decade of denominational conflict. Although he is widely credited with steering the seminary clear of a major crisis, tensions have been high in recent years as conservative trustees solidified control of the board. In a "covenant" approved in 1991, faculty and trustees agreed to fill future faculty positions with "conservative evangelical scholars" in order to move the seminary in a more conservative direction.

Despite the tensions, Honeycutt stressed his decision to retire grew solely out of a "commitment to the best interests of Southern Seminary."

"The singular nature of my decision is important for friends and all who love Southern Seminary to hear clearly," he said. "No member of the board of trustees knew I was considering retirement, nor did any trustee suggest or imply

such action."

Honeycutt said the decision "came at my initiative and only after most serious reflection and prayer. My conviction of God's leadership remains as firm in my retirement as does my belief in his providence which brought me to the presidency."

Although he had heart bypass surgery in 1990, Honeycutt said he continues to feel well and health considerations were not a significant factor in his decision.

Honeycutt appealed to trustees, faculty, staff, and alumni to view the change of leadership as "a creative period of opportunity" for the seminary. "Southern Seminary's unique role in the work of God's kingdom is far too significant for us to offer anything but our best efforts to function effectively during the transition," he said.

In a prayer following the announcement, trustee chairman Wayne Allen said he received the news with sadness but also with

gratitude for Honeycutt's "spirit of self-sacrifice and total commitment" to the seminary.

Allen, pastor of Briarwood Church in Memphis, Tenn., then briefed trustees on presidential search guidelines and announced the appointment of a search committee. The seven members are board officers Allen; vice chairman Larry Adams, administrator of the Baptist Retirement Center in Oklahoma City; and second vice chairman Charles Q. Carter, pastor of First Church, Jonesboro, Ga.; Richard White, pastor of First Church, Franklin, Tenn., and chairman of the board's academic personnel committee; and three laymen, Neal Gresham, a retired General Motors executive from Wing, Ala.; Carroll Karkalits, dean of the college of engineering and technology at McNeese State University, Lake Charles, La.; and P.A. Stevens, a fire protection contractor from Louisville, Ky.

Adams, Carter, and White are Southern Seminary graduates.

FMB loses 14 European missionaries; 8 join Fellowship

By Robert Dilday and Greg Warner

RICHMOND, Va. (ABP) — Fourteen more Southern Baptist missionaries in Europe have announced plans to resign from the Foreign Mission Board, and eight of them will take new assignments with the Cooperative Baptist Fellowship.

Most of the resignations are further fallout from the damaged relationship between FMB trustees and European Baptists. One resigning administrator, Paul Thibodeaux, said the course charted by FMB trustees in Europe signals "the resurgence of

Western imperialistic missions."

Thibodeaux and his wife, Margie, will leave their FMB positions by the first of the year, as will Jim and Becky Smith in Germany, Kent and Debbie Blevins in Switzerland, and Kevin and Jan Rutledge in Poland.

The eight will join the growing number of former FMB personnel moving to the moderate-conservative Fellowship, organized by opponents of the fundamental-conservative direction taken by the Southern Baptist Convention

since 1979.

The other six missionaries — John and Kathy Dammon in Austria, Lonnie and Connie Reynolds in Spain, and Rusty and Angela Shuler in Yugoslavia — cited personal or professional reasons for resigning. The resignations were reported to the trustees' Europe committee on the first day of the board's Oct. 12-14 meeting in Richmond, Va.

Fourteen personnel resignations from one region is an unusually high figure, say board officials, although only the eight have

In other actions, trustees:

— Ratified the "Hamburg Agreement" for future work with European Baptists, which was drawn up by FMB representatives and European Baptist leaders in September.

— Approved a 1993 budget of \$183.8 million, less than one tenth of a percent increase over this year's total.

— Accepted the resignation of eight more European missionary couples, including Paul Thibodeaux, associate to the area director for eastern Europe, and his wife, Margie. Four of the couples said they could not continue working with a board they claim has departed from Southern Baptists' traditional indigenous approach to missions — a charge trustees deny.

— Appointed 41 to its missions force and reappointed two to bring the current total to 3,918 missionaries in 126 countries.

Trustee Paul Pressler of Texas criticized the wording of an ABP story on the London meeting published in the Oct. 8 issue of the Religious Herald, Virginia's state Baptist paper. He said the account left the impression the Foreign Mission Board had apologized for defunding the Baptist seminary in Ruschlikon, Switzerland, last October, instead of expressing regret for the manner in which the action was taken.

Trustees voted down Pressler's motion to call the board into executive session to discuss the news account.

Stanley is director, FMB News and Information Office.

blamed board policy for their actions.

Trustees have consistently denied they have a global agenda for orthodoxy or a vendetta against missionaries. They point to the Hamburg Agreement recently negotiated with European Baptists as a guarantee of their commitment to goodwill.

But several of the resigning missionaries said they remain skeptical about those promises.

Dilday writes for Virginia RELIGIOUS HERALD. Warner is editor, ABP.

FMB trustee chairman denounces charges of resigning missionaries

By Marty Croll

RICHMOND, Va. (BP) — The trustee chairman of Foreign Mission Board used the waning minutes of the trustees' Oct. 12-14 meeting to denounce charges leveled by resigning missionaries Paul and Margie Thibodeaux.

As reasons for resigning, the Thibodeauxs said trustees were suspicious about missionaries and "imperialistic" in their dealings with Europeans.

Trustee chairman John Jackson, in his closing remarks, said he felt "compelled" to defend the trustee board. "These accusations would indicate that you are not men and women of integrity," he said. "I do not believe that. I emphatically deny that any accusations made are true."

Thibodeaux, his wife, Margie, and three other missionary couples in Europe made stinging remarks in submitting their resignations, effective Dec. 31. All eight are expected to keep working in Europe through the Cooperative Baptist Fellowship, although none has formally joined the group yet.

Theirs were among 47 resignations — including 16 in Europe — reported during the FMB trustees' meeting.

Jackson charged in his statement that by raising funds in Southern Baptist churches for its own missionary program, the fellowship is "cutting the throats of our missionaries."

Grayson Tennison, the fellowship's new interim director for missions, responded that he sees

no difference between what the fellowship is doing and what churches do that use non-Foreign Mission Board channels for their mission work.

During the past two years Thibodeaux has been the target of various rumors begun by trustees who feel he is blocking their plans to influence the region without regard to European culture, he charged.

In their resignation letter, the couple accuses the board of destroying missionary ministries through "character assassination ... in the push to sift and purify. Authentic God-ordained ministries are being destroyed through innuendo, gossip and outright untruths," the letter charges.

In their August meeting, trustees questioned Thibodeaux about whether he was able, as a senior missionary, to interpret the good will of the board to colleagues and restore their faith in trustees. During the session, he left open the question of whether he could — or should — trust some trustees.

Trustee chairman Jackson thinks Thibodeaux has been tainted by the suspicion of former supervisors toward trustees, he said. Isam Ballenger, former vice president in the Europe region, and Keith Parker, former area director, announced their early retirement last January after the board voted to defund the Baptist seminary in Ruschlikon, Switzerland. The pair cited their discomfort with what they considered a trustee trend to enforce reli-

gious orthodoxy in Europe and the rest of the world. Parker is now the Cooperative Baptist Fellowship's Europe coordinator, and Ballenger is a consultant for the group.

Jackson responded: "Isam and Keith were sincere in what they believed (about trustee intentions), but what they believed was wrong. It sounds like to me (Thibodeaux) has swallowed it hook, line and sinker." Further, Jackson said, he and others have repeatedly stressed that the idea of a "global agenda" was proposed in a letter by just one trustee who didn't speak for all.

"I am in disagreement with the tone of Paul's letter," Jackson added. "I think some statements are ludicrous. That part about imperialistic missions — I absolutely feel that is ludicrous. I don't want to get into a war with Paul in the press. But he has questioned the integrity of this trustee board, and I must defend its integrity."

Croll writes for FMB.

Chaplains serve in Mississippi

Three healthcare chaplains were endorsed by the Southern Baptist Chaplains Commission to serve in Mississippi. From left, Drew Blanton, with wife, Marilyn, serves at South Central Regional Medical Center in Laurel; Barbara Kimbrel (center) and John Vess, with wife, Jennifer, serve at Mississippi Baptist Medical Center in Jackson. They were endorsed Sept. 27 at Greenforest Baptist Church in Decatur, Ga. Certificates of endorsement were presented by Home Mission Board representatives, President Larry Lewis, Huey Perry, Lew Burnett, Bill Donovan, and George Pickle. (HMB photo)

Cooperative Fellowship organizes state chapter

The organizational meeting of the Cooperative Baptist Fellowship (CBF) of Mississippi was held Oct. 16-17 in Jackson. Calling itself "a gathering of freedom-loving Baptists," more than 150 people from 40 churches met in Jackson with the theme, "Baptist Ideas Worth Something."

Frank Stagg, retired professor of New Testament from Southern and New Orleans seminaries, spoke on "Baptist Ideas Worth Remembering."

Patricia Ayers, moderator of the CBF, declared the "Call to freedom attracts us." Cecil Sherman, coordinator (executive director) of CBF, declared fundamentalism to be a serious misrepresentation of the gospel. The fundamental problem with fundamentalism is a problem of attitude which goes to judgment and then to meanness, he said.

"We have a good gospel and a good gospel is worth funding,"

said Sherman. He estimated that more than 90 SBC missionaries are seeking funding from the CBF.

The "SBC does not trust the laity," thus staff people must always be in charge, charged Sherman. The local congregation needs to be set free. "I meet people who are afraid. Why should a Baptist be afraid of a denominational system?" asked Sherman.

The CBF remains a part of the Southern Baptist Convention and offers an alternate giving program for SBC churches. Mainly, it funds everything except the Executive Committee of Nashville and the Christian Life Commission.

Gene Triggs, retired from Mississippi Chemical Corp., was elected moderator; Charles Myers, retired pastor, will serve as vice moderator. Doug Haney, First, Meridian, was chosen as secretary. Joe Tuten, retired pastor, was convener for the fellowship.

— GH

Accommodations available to convention messengers

Messengers attending the 1992 Mississippi Baptist Convention will have a variety of hotels and motels to choose from in Jackson and surrounding communities. Listed below are a few of the facilities located near the convention site, First Church, Jackson. Prices do not include tax.

Admiral Benbow Inn, 905 N. State, (601) 948-4161; \$28 for single (one or two people), \$42 for double and king-size bed.

Cabot Lodge, 120 Dyess Rd., Ridgeland, (800) 872-2268; \$54 single, \$56 king-size; \$8 for each additional person.

Coliseum Ramada Inn, I-55 at High, (601) 969-2141; \$51 single, \$58 double.

Holiday Inn Downtown, 200 E. Amite St., (601) 969-5100; \$44.48 single, \$48 double; \$6 for each additional person.

Red Roof Inn, I-55 at High, (601) 956-7707; \$34.99 single, \$40.99 double.

Edison Walthall, 225 E. Capitol, (601) 948-6161; \$60 single, \$70 double (king-sized or double beds).

The Wilson Inn, I-55 at High, (601) 948-4466; \$33.95 single, \$38.95 double; \$5 for each additional person.

Carey's Cotten to Australia meeting; 1992 lecture series, convocation held

Paul D. Cotten, associate professor of music and psychology at William Carey College, was one of eight Americans who participated in the bi-annual meeting of the International Society for the Scientific Study of Mental Deficiency held on the Gold Coast in Australia, July 30-Aug. 17. He and 1,200 other professionals gathered to share ideas and efforts in prevention and improvement of services for persons with mental retardation. He delivered a presentation on the issue of retirement planning for this segment of the population.

While in Sydney, Cotten visited a Baptist theological seminary and a long-term care center in Canberra, operated by the Baptist church, the William Carey Hotel.

In other news from Carey, the annual William Carey Lectures were held Oct. 5-6 on the Hattiesburg campus. Featured speaker was Timothy George, dean at Beeson Divinity School, Samford University, Birmingham, Ala.

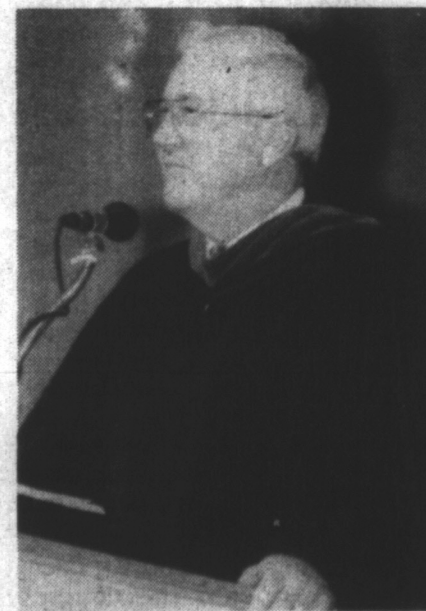
The lectures seek to focus on the life of William Carey and his work as a linguist, scholar, and missionary.

A recognized Reformation scholar, George is the author of numerous articles and the critically-acclaimed *Theology of the*

Reformers.

George was recently sponsored by the SBC Woman's Missionary Union to write an up-to-date biography of William Carey, titled *Faithful Witness: The Life and Mission of William Carey*.

At the recent fall convocation at Carey College, Hattiesburg, Guy Henderson, editor of the *Baptist Record*, was featured speaker. He delivered a message on the topic of missions.



Henderson

Oak Grove Church marks 100th year

Oak Grove Church, Neshoba County, will observe its 100th anniversary with a homecoming celebration, Oct. 25, beginning at 10:30 a.m.

Woodrow Clark of Clinton, former pastor, will be the guest speaker. The Victory Quartet from First Church, Philadelphia, will present special music. Dinner on the grounds will follow the morning service.

Paul H. Leber is pastor.

Group calls for restoration of Clarke College

The Council for Restoration of Clarke College has been organized with the intent of informing Mississippi Baptists of facts regarding the merger of Clarke and Mississippi College.

The group will present a motion at the November meeting of the Mississippi Baptist Convention to reverse the merger, to restore Clarke as an educational institution of the Convention, and to restore funding from the Christian Education allocation of the Convention budget.

Correction

Correspondence from the Discipleship Training Department incorrectly gave dates for Coaching Basketball Clinics. Please note that the correct dates are Oct. 29 at First Church, Columbus; and Nov. 12 at First Church, Natchez. Each is at 7 p.m.

Lottery ills chip away private business base; Miss. study shows budget problem lingering

By William H. Perkins Jr.

Fourth in a series

Mississippi merchants and business people should understand better than most the adverse impact of a state-run lottery on their economic health, according to key opponents of the proposal on the Nov. 3 general election ballot to lift the present constitutional ban on lotteries.

"Arguments that a state lottery would bring economic benefits to the state cannot be supported by data and research. In fact, a lottery is nothing but a shell game, taking money from one vendor and giving it to another vendor," said Paul Griffin Jones II, executive director of the Christian Action Commission of the Mississippi Baptist Convention.

Economists at the University of Minnesota have concluded from their studies that money spent on gambling is money that otherwise

would have been spent (and taxed) or saved (and invested) in other segments of the economy, Jones pointed out.

"The lottery, therefore, creates no new wealth; it merely shuffles economic resources from one part of the economy to another," he said.

A special report commissioned by the Economic and Fiscal Commission in Illinois concluded, "As an economic development tool, the lottery merely redistributes sales within the state; one merchant's gain is another's loss."

In addition, the staff of the Select Committee on Tax Equity in Texas issued a critical report in 1988 that stated, "Because lotteries do not create a product, there is little opportunity for economic development and economic benefits for the state."

Jones stressed there is scant evidence from other states to indicate their lotteries have created significant

numbers of jobs, as proponents have promised in Mississippi.

"The chief area where employment increases is the development of a state bureaucracy to run the lottery," he said.

A Mississippi-specific study provides perhaps the clearest picture of why a state-run lottery would fail to meet proponents' lofty predictions.

Donald Moak, holder of the chair of banking in the School of Business Administration at the University of Mississippi, and graduate instructor Barry Uze collaborated in 1987 with University of South Alabama economics professor John Filer to produce a revealing study on the prospects of success for lotteries in the two deep south states.

The study estimated that Mississippi could expect to generate lottery proceeds of 38 cents per person each year in spendable net revenues — dismally below the breakeven point of \$30 per person that would make the lottery economically feasible as a way to increase tax revenue.

"States ought to be warned that lotteries are not going to be cure-alls for revenue problems," Filer said.

"For rural, southern states, plans to use the lotteries to alleviate severe budgetary shortfalls are hardly worth it. Southern states are not urbanized enough to support lotteries. That... translates into much higher operating costs which make lotteries economically questionable at best," Moak said.

Jones lamented that the irony of the current lottery debate is that it comes at a time when Americans are demanding more government protection from fraudulent business practices, misleading advertising, and defective products.

"One arm of state government is enforcing 'lemon laws' and fining private businesses for deliberately misleading advertising. For another arm of state government — the lottery — to be successful, it must do the very thing for which private business is being prosecuted," Jones said.

Persons who want information on how to oppose the lottery can contact the Christian Action Commis-

sion at (601) 968-3800.

Citizens Advocating Responsible Economics (CARE) is a group of Mississippians organized to fight the lottery vote. The last of nine

CARE regional rallies will be held in Jackson at 7 p.m. on Thursday, Oct. 22, at Holiday Inn North, 5075 I-55 North. CARE can be contacted at (601) 355-1888.

SAMPLE BALLOT

Nov. 3, 1992

AMENDMENT NO. 1 SENATE CONCURRENT RESOLUTION NO. 512

This amendment repeals the section that prohibits a lottery and the advertising and ticket sales related to a lottery.

YES ()
NO (☒)

AMENDMENT NO. 2 SENATE CONCURRENT RESOLUTION NO. 526

This proposed constitutional amendment removes the requirement that the Legislature divide the state into twenty (20) circuit court and twenty (20) chancery court districts and requires only that the Legislature divide the state into an appropriate number of circuit and chancery court districts.

YES ()
NO ()

AMENDMENT NO. 3 SENATE CONCURRENT RESOLUTION NO. 527

This proposed amendment provides that the state officer performing the duties of the office of Governor while the Governor is absent from the state shall receive his regular salary plus the difference between that salary and the salary of the Governor.

YES ()
NO ()

AMENDMENT NO. 4 HOUSE CONCURRENT RESOLUTION NO. 86

This proposed constitutional amendment repeals the constitutional provisions that limit a person's right to devise all or any part of his estate to a charitable, religious, educational or civil institution and that restrict the time such an institution may hold land devised to it.

YES ()
NO ()

AMENDMENT NO. 5 SENATE CONCURRENT RESOLUTION NO. 552

This proposed constitutional amendment authorizes the Legislature, by general law, to provide that leases on liquid, solid or gaseous minerals lying in or under sixteenth section lands or lands granted in lieu thereof may have terms coextensive with the operations to produce such materials.

YES ()
NO ()

AMENDMENT NO. 6 SENATE CONCURRENT RESOLUTION NO. 525

This proposed constitutional amendment provides that a person who has been elected to the Office of Lieutenant Governor for two successive terms is not eligible to hold that office again, until one term has intervened.

YES ()
NO ()

AMENDMENT NO. 7 HOUSE CONCURRENT RESOLUTION NO. 46

This proposed constitutional amendment prohibits any person who, after ratification of this amendment, is convicted in another state of an offense which is a federal felony under the laws of this state, or who is convicted of a federal felony, except conviction for manslaughter or any violation of state or federal tax laws, and who has not been pardoned, from holding any elected or appointed office of profit or trust in this state.

YES ()
NO ()

AMENDMENT NO. 8 SENATE CONCURRENT RESOLUTION NO. 516

This proposed constitutional amendment authorizes and prescribes the procedure by which the people may propose and adopt amendments to the Constitution. The initiative process cannot be used to modify or repeal the Mississippi Bill of Rights, the right to work, the initiative process or the Mississippi Public Employees' Retirement System.

YES ()
NO ()

(Excerpted from the Nov. 3 Mississippi general election ballot. Provided by Mississippi Secretary of State Dick Molpus. "NO" check marks added for emphasis.)

Georgia lottery company tries play in Mississippi

By William H. Perkins Jr.

Although the negative effects of lotteries on private business are well documented, at least one company has found a way to turn the game of chance into a profitable enterprise and hopes to add Mississippi to its customer list.

According to an article by Julian H. Pentecost in the Oct. 8, 1987, edition of the Virginia Baptist news journal *Religious Herald*, Scientific Games, Inc., a Georgia-based, wholly-owned subsidiary of the nation's largest manufacturer of slot machines and video gambling machines, has connections with almost all the current state-run lotteries in America.

"It is a well-known fact that Scientific Games often serves as a strong advocate of state-operated lotteries and as a catalyst for encouraging approval by voters in those states deciding the issue by public referendum," Pentecost wrote.

Pentecost, editor emeritus of the newspaper, also quoted Byron L. Rohrig as saying in the April 28, 1987, issue of *The Christian Century* magazine that, directly or through front organizations like Arizonans for Tax Reduction, Californians for Better Education, and Oregon's Citizens for Economic Recovery, Scientific Games has poured millions of dollars into lottery initiatives in state after state.

"In view of its near-monopoly of lottery-related products and services, it is not difficult to understand the reason for such sizable 'investments' by Scientific Games....," Pentecost concluded.

How much of an "investment" has Scientific Games made in Mississippi? The company is here in a big way but tracking them down is difficult, said Paul Griffin Jones II, executive director of the Christian Action Commission of the Mississippi Baptist Convention.

"As long as lobbyists keep their expenditures below \$25 each time they lobby a legislator, state law exempts them from reporting names and exact dollar amounts. Scientific Games has also employed local law firms and in-state lobbyists to indirectly lobby on their behalf," Jones said.

In the past, the company has rented rooms at the motel nearest the state capitol and set up a computerized command post to track legislation while lawmakers were in session, Jones pointed out.

During the 1986 legislative session, the executive vice president and chief legal counsel of Scientific Games proposed that the company "put its money where its mouth is," and promised legislators a 5-year, \$50 million-per-year guarantee if his company were awarded the state's lottery contract with few, if any, constraints imposed by law, Jones said.

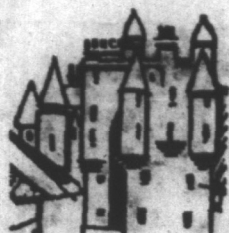
When challenged during a subsequent legislative committee hearing to deposit the full \$250 million into a bank account to assure payment in case of problems, company officials declined, Jones recalled.

Years of perseverance on the part of the lottery industry eventually paid off, however, when the legislature approved the proposal that will appear on the Nov. 3 general election ballot to lift the constitutional ban on lotteries in Mississippi.

AMENDMENT NO. 1 SENATE CONCURRENT RESOLUTION NO. 512

This amendment repeals the section that prohibits a lottery and the advertising and ticket sales related to a lottery.

YES ()
NO (☒)



Faces & Places

By Anne Washburn McWilliams



Thursday, October 22, 1992

A Muslim woman finds God

Note: Morocco, with 25,000,000 people, is solidly Muslim and dedicated to staying that way. For a Christian to become a Muslim would be met with approval. But a Muslim is forbidden ever to change his or her religion, and does so at risk of persecution, imprisonment, or death.

She said I could tell you her story if I didn't mention her name. One night I sat in her living room in southern Europe eating her homemade almond cookies and listening as she told it.

When she was born in Morocco, the first words breathed into her ears were, as with all Muslims, "I bear witness that there is no god but God; I bear witness that Muhammad is the apostle of God," the Islam testimony of faith, first of the five pillars of Islam.

Her favorite time as a child was lying with other children on low couches around the walls of the living room, or on the carpet, while her grandmother told traditional Arab stories.

By the time she was seven she had to learn to cook, especially to prepare good cous-cous (with texture like grits and eaten instead of potatoes with vegetables and raisins).

In school she memorized the Koran, chanting it by rote and writing it over and over on a slate-like board. Up to third grade she studied Arabic and then added French.

When she was 18, something happened to her, she said, that could "only have happened by the power of God's Holy Spirit."

From the library she checked out a book, *Showing the Truth*, which explained the way of Christianity. It gave Bible references which made her wonder if all this could really be so. Yet she had no Bible to check the references.

One day someone said to her, "I have found God."

"That's strange," she thought. She could picture the person down on the floor searching for something lost.

Along about the same time she read a humanistic book that stated, "All people will reach the top of the mountain. We'll all get to the same place, no matter which religion we have." She did not believe that, and her desire to check the Bible references was renewed. "I was like King Agrippa," she

remembers. "Almost persuaded."

She went to the home of a missionary she had met, intending to ask to borrow a Bible. However, she knew that no unbeliever would be allowed to touch the Koran at her own house. Maybe this woman would not want anyone to touch her Holy Book either. Tonguetied, she could think of no way to ask to see the Bible. Somewhere she had heard the phrase, "drink of living water," so she said to the woman, "I want a drink. Give me a drink." The woman, not understanding what kind of drink she wanted, got provoked and rudely asked her to leave.

Not long afterward she was riding her bicycle when she saw the missionary walking down the street. "Ah," she thought. "Here's my chance to run her down!" She raced toward the woman and knocked her down with her bicycle, also spilling herself in the process. But she'd gotten the wrong woman! This one, also a missionary, invited her home with her to make sure she was okay after the fall. There she saw a Bible on a table and asked if she might touch it.

"Oh, yes! Someone bought this book and sent it to this country just for you!" The Moroccan girl thought the missionary was lying. But she took the book home with her.

She read it and criticized it to the missionary, who did not try to defend it.

"And that was the way it should have been," the Moroccan said 20 years later. "God is perfectly able to defend himself. But on the cross he didn't."

The Holy Book pierced her heart, and she became a believer. From that time a changed person, she could not keep her bubbling happiness to herself; she told her schoolmasters what had happened. One told the town authorities. Policemen came and handcuffed her; they denounced her before the whole school, treating her like a criminal and calling her an immoral person of the worst kind. As a result, the headmaster ordered her to leave school, and the policemen took her home to her parents. If she had been a boy, she said, she would have been thrown out of her home. Though at home they "let her have it," they did defend her in public.

Her mother thought any chance

of her marrying now was gone. Not in God's plans. Within two months, she had met a young man who had just graduated from a Baptist seminary in the Middle East, and he had asked to marry her. Her relieved mother gratefully accepted his offer, "I'll give you \$100 for her — but I'll have to pay

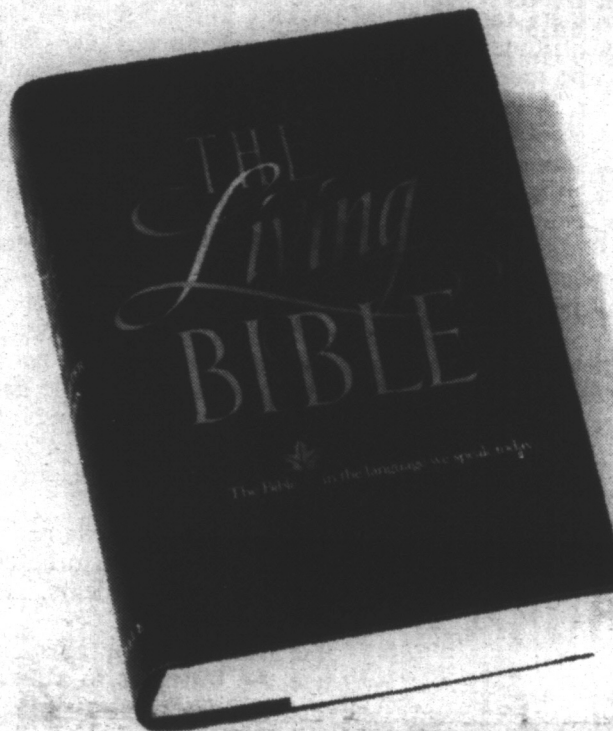
\$50 now and \$50 later!" They married and moved to another country.

Only one of her sisters has become a Christian, but other women in her family have said to her, "I would like to marry a Christian, too!" Her husband helps in the kitchen, has only one wife

(and not the four allowed Moroccan Muslims), and is loving and considerate of her and their three children.

"This is why I appreciate him so much," she said.

How different her life might have been had she not turned from Muhammed to Christ!



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Dr. Billy Graham
International Evangelist

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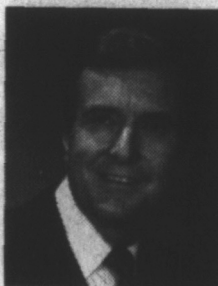
Herschel H. Hobbs
Pastor Emeritus, First Baptist Church
Oklahoma City, Oklahoma

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White Oak Church, Smith County, celebrates 150th anniversary

White Oak Church, Smith County, will observe its 150th anniversary Oct. 31 and Nov. 1, with preaching and a reception Saturday, beginning at 6:30 p.m.

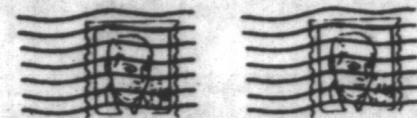
Sunday services will be held at 10:30 a.m. and 1:15 p.m. Guest

speakers will be former pastors, W.G. Dowdy, W.D. Kirk, and Jimmy Fulton. Sunday has also been designated as "old-fashioned day," and dinner on the grounds will be served at noon.

James Edwards is pastor.



Letters to the editor



Amend the budget

Editor:

In 1984 the Mississippi Baptist Convention approved a plan to increase percentage giving to Southern Baptist Convention causes by 1/2% per year until 43% of the MBC budget would go to SBC causes. In 1992 there was no percentage increase given to SBC causes. Again in 1993 the proposed budget contains no percentage increase in SBC causes above the current 37%. SBC causes is the portion of our Cooperative Program gifts that supports our mission boards and seminaries where great needs are going without funding.

Within our state the Children's Village receives only 1/6 of its funds through the CP. There are significant deferred maintenance needs and no funds set aside to help Village residents attend college.

The 1993 budget does contain generous funding for one group, the subscribers of the Baptist Record. In the proposed budget is a \$540,320 subsidy to the Record. With circulation of 116,000 the cost of the Record is reduced by \$5 per year for a subscriber. Wouldn't we rather pay the \$5 ourselves and free that money for real mission work?

The proposed budget should be amended by eliminating the subsidy to the Baptist Record saving \$540,320, increasing SBC causes by 1% costing \$224,520, and by increasing funding for the Children's Village by the remaining \$315,800. The total budget would remain the same but the priority of the budget would shift decidedly toward missions. The messengers from the churches can and should speak to this issue in November.

John S. Allen
Richton

Editor's Note: Speaking of real missions, the Foreign Mission Board has revealed that Baptists get 72% (age 45-75) and 56% (age 25-44) of their mission information from their state Baptist papers.

Children's issues

Editor:

I was very pleased to see that children's issues were the front page articles of the Sept. 24 issue of the Baptist Record. While both articles dealt with negative aspects of childhood in the '90s, it is worthwhile to bring to our attention children's needs and how we might work to make their childhood years less complicated and more a time of love, innocence, and peace.

The term "family values" is part of today's political rhetoric. At times, the politicians will include statements of concern for the children, a powerless but important segment of our population. I believe when it is all said and done, a more important term we as Christians can take to heart will be "church family values."

Jesus dictates to us from Matthew 18:5-6 that we are to teach children the power of love. Woe to those who shun this responsibility.

Thank you for the reminder that we, as the adults, are ultimately accountable for the children.

Mike Crocker
Independence

Options for Clarke

Editor:

I want to express another viewpoint concerning Clarke College that hasn't been expressed. Many of us believe that the Clarke campus will be an ideal location for a Clarke educational/conference center. This possibility can provide the opportunity to utilize the many assets that the campus has to offer. Some of the opportunities offered could be a place for retired missionaries and ministers, and perhaps a Foreign Mission agricultural training grounds. Also, the Campus

would be ideal for classes from college, special enrichment conference for all age groups, and a children's camp. The possibilities are only limited by our vision. Many believe that this idea will enhance the spirit of Clarke and it can be a self-supported center.

Glenn Shows
Greenwood

Prison ministry aids

Editor:

The Lord burdened me about the residents of the state prisons and county jails of Mississippi. It has been my joy and privilege to share Christ in the South Mississippi Correctional Institution and two of our county jails. The men in these places have treated me with the utmost respect.

Upon reflection on these experiences, I plead on behalf of the lost souls of these men (and women who are incarcerated) that Mississippi Baptists go and tell. Did not Jesus share his love with the worst of sinners?

If you do prison ministry, used Bibles, New Testaments, and Sunday School books which are in good condition work well. Their use involves good stewardship which brings to mind the need for a less selfish use of our money on the church, associational, and state levels. As it is wrong to buy a Sunday School quarterly only for myself, use it, and throw it away, or to sit a Bible on the shelf just so I can have an extra one when some people have none, it is wrong for us as a state convention to spend less than half of our funds on missions in other parts of this country and other parts of this world. Do we love our neighbor as we love ourselves (Mark 12:31)?

Bill Kent Jr.
Meadville

Hit the wrong target

Editor:

Appropriately titled was your editorial of Sept. 10, "If you don't like the message shoot the messenger." Quoting as your source Associated Baptist Press, you asked is it not odd that "Baptist leaders" from 15 states met in Memphis at Bellevue Baptist Church, Adrian Rogers, pastor, to plan a strategy to extend their control over the Mississippi Baptist Convention. You then declared "I deplore outside groups planning the strategy for our state convention."

Why shoot down the group that met in Memphis and not even take aim at the new out of state organization deceitfully posing as Southern Baptists called "Southern Baptist Denominational Relations Information, Inc.," led by millionaire John Baugh of Houston, Texas?

Serving with Baugh as contact persons for the organization are three out-of-state laymen: Patrick Anderson, Fla.; George McCotter, N.C.; Randy Fields, Texas. So what's the point?

According to ABP, in an April 1992 issue of the Baptist Record, the new organization has a Nashville post office box and its

target is the 38,000 local SBC churches. This organization is distributing pamphlets to convince churches not to support SBC leaders and to advise them to reverse the direction of the SBC and to reclaim it.

But that's not all. Cooperative Baptist Fellowship leaders urged those present at the May meeting in Ft. Worth to work tirelessly in their churches to form "denominational affairs committees" and to get the CBF as at least an option in their church budgets, according to the Indiana Baptist, June 1992.

It is safe to say that most, if not all, those CBF leaders urging action aimed at our Baptist churches in Mississippi were from states other than ours. Furthermore, they were getting their inspiration from the newly-chartered out-of-state group mentioned above.

I "deplore outside groups planning the strategy" for my church.

Louise Shannon
Yazoo City

Abuse of religion?

Editor:

A statement signed by certain religious leaders crying abuse of religion in the current presidential campaign has prompted me to write. Part of their quote, "God transcends all national and political affiliations," is very true. God does exist above and is independent of national and political affiliations — but what about *through* national and political affiliations? If signers of the statement had been God, I do not suppose they would have chosen to make a "nation" such as Israel to propagate the idea of one God. I wonder how the signers digest God and Israel.

Their mention that faith in God should unite rather than divide brings to mind that Christ did not come to bring peace, but a sword (Matt. 10:34).

On a lighter note, I just can't help but also be reminded of the old saying; and old sayings have a tendency to be tried and found true through time, "a bit dog, yelps." The dogs have been bitten and they are yelping.

Mary Hargrove
Myrtle

Sheltered refugees

Editor:

I'm sorry that I failed to let you know that First Church of Brookhaven served as a shelter for those fleeing Hurricane Andrew. My father died during those days and I was absolutely elated on return to find that our staff and church at large had arranged to care for nearly 300 people. Victims were provided lodging, food, worship services, entertainment, and medical care. There were several professions of faith. We have since made three mission trips to Lydia, La.

We have received many letters from folks throughout south Louisiana. It has been a most rewarding experience that grew out of adversity.

Bob Self
Brookhaven

Rapha

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Dr. Jay Strack
Speaker

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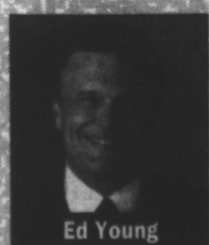
"Rapha is the fulfillment of every pastor's dream of a complete program of ministry to those who have such deep needs." **Dr. Darrell Robinson, Vice President, Home Mission Board, Evangelism**

"While visiting one of Rapha's facilities, it was my joy to hear the testimonies of a number of people who have been helped by Rapha." **Dr. Larry Lewis, President, Home Mission Board, SBC**

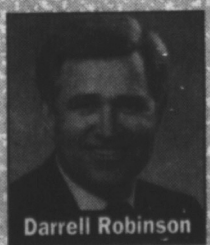
"As a pastor, for years I have longed for a Christ-centered ministry that can address emotional problems and drug addiction in a professional way without sacrificing biblical principles. I earnestly believe that Rapha is such a program." **Dr. Adrian Rogers, Pastor, Bellevue Baptist Church, Memphis, Tennessee**

"Rapha is God's answer to man's crisis, and it's also the answer to our need for an anointed referral center to minister to those whose needs lie beyond the boundaries of the church counseling center."

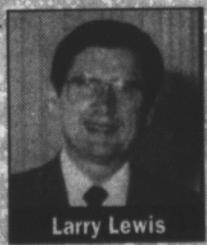
Dr. James T. Draper, President, SBC Sunday School Board



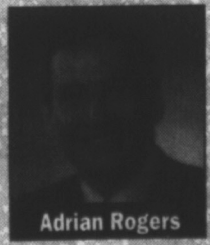
Ed Young



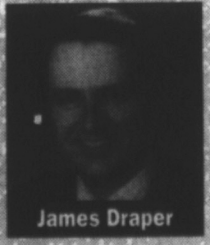
Darrell Robinson



Larry Lewis



Adrian Rogers



James Draper

Just for the Record



North Oxford Church, Oxford recently held an Acteen recognition service. Those recognized are pictured, left to right: front row, Judy Mills, leader; Penny McCord, Acteen scholarship recipient and assistant leader; Amanda Adams, queen; Julie Hanks, queen with scepter; Holly Prater, queen; second row, Sara Beth Dowdy, queen; Candace Hester, queen; Kathy King, queen with scepter; Beth Boatright, queen with scepter; Lendy Alderson, queen with scepter; Angie Williams, queen regent; third row, Angie Innman, queen with scepter; Jeannie Mood, queen; Tara Prater, service aide; Renee Harmond, queen regent; Amy Ables, queen; and Tracy Bennett.



North Oxford Church, Oxford, recently held a GA recognition service. Those girls honored are pictured, left to right: front row, Bridgett Springer, Mary Ann Torres, Deanna Davis, Claire Guest, Anna Rae Gober, Stefanie Kellum, Courtney Maples, Lindsay Russell; second row, Allison Innman, Cara Gober, Katie Howell, Laura Hawks, Haley Jenkins, Ginny Walters; third row, Lindley Wright, Ashley Harris, Katie Beard, Deanna Smith, Leslie Jenkins, Mimi Mills, Lindsey Prater; fourth row, Michael Linn Bishop, Rebecca Mize, Virginia Brick, Melissa Vail, Sarah Willard, and Evelyn Torres.



GAs of New Palestine Church, Picayune, recently participated in the "Christmas in August" program for the Baptist Children's Village. Members and leaders collected items for the ministry. Jim Fendlason is pastor.

Ford's Creek, Poplarville, celebrates 100th year

Ford's Creek Church, Poplarville, will hold a homecoming celebration to mark its 100th anniversary as a church.

Bobby Perry, director of missions for the Gulf Coast Associa-

tion, will be the guest speaker for the morning services, which begin at 11 a.m. A covered dish dinner in the fellowship hall will follow at noon.

Mike Priest is pastor.

The Tri-State Chapter (Mississippi, Tennessee, and Arkansas) of the Fellowship of Christian Puppeteers will host its second annual workshop for puppetry, mime, clowning, and children's ministry, Oct. 23-24 at Union Ave. Church, Memphis. For more information, contact Martha Cannon at (601) 563-3604.

Terry Road Church, Jackson, will celebrate High Attendance Sunday Oct. 25. Guy Henderson, editor of the Baptist Record, will be guest speaker for the service. At noon, the church will host a quail and steak dinner. The date will also mark 42 years of service to Hinds County by Henry Bennett, pastor, and the receipt of 183 Study Course awards by the church.

Liberty Church, DeKalb, recently celebrated its 150th anniversary. The event began with a service led by James Walker, former pastor. Approximately 200 people attended. At the close of the service, balloons with attached Bible verses were released, a history was read, and a new archway entrance to the cemetery was dedicated. For copies of the church history or other information, contact the church secretary at Rt. 1, Box 200-A, DeKalb, MS 39328.

Mississippi College will host two special events during the last week in October. **Stephen Michael Taylor** of Clinton will be presented in a graduate recital at MC's Aven Auditorium Oct. 27 at 8:15 p.m. Taylor is a graduate student at Southern Seminary, and pianist at Bethany Baptist Church, Louisville, Ky. **Joel Alvis**, lay missionary and former Jackson medical doctor, will be guest lecturer for the Howard E. Spell Lecture series. Alvis will speak in Bible and philosophy department class sessions and during the Oct. 26-28 chapel programs, 10 a.m., in Swor Auditorium of Nelson Hall. Both events are free and open to the public.

Longtime pastor Calaway Lamar Jolly dies at 76

Calaway Lamar Jolly, 76, died Oct. 7 of heart failure in Carthage. The Neshoba County native was a member of Sunrise Church there.

Jolly was educated at Mississippi College, Middle Tennessee State University, and New Orleans Seminary. He was a longtime Mississippi pastor, having served churches in Brookhaven, Hazlehurst, Carthage, Sardis, Batesville, and Crenshaw. He also served two years as moderator of Copiah Association, and held positions as a teacher and school principal.

Services were held Oct. 10 at Sunrise Church.

Jolly is survived by his wife, Marlene; a daughter; a son; a sister; two brothers; and five grandchildren.



Nineteen men from nine churches in Union Association traveled to Falls City, Neb., in August to paint and do foundation and carpentry work on the building of Falls City Baptist Church. Those who participated are pictured, left to right: seated, Marvin Cox, Carlton Fair, Doug Jordan, Harmon Jordan; standing, Raymond Owen, Malcolm Rhea, Ray Shirley, Johnny Garrison, Steve Fitzgerald, Breland Randle, Jimmy Baker, Billy Foley, external missions director, James Knighton, Leon Wilson, and Paul Whiteside. Not pictured are Tom Morrisett, Tom Baker, Billy Garrison, and Donald Fitzgerald.



Lucien Church, Brookhaven, this summer held its first Vacation Bible School since 1973. Enrollment was 27, with an average attendance of 26. Those who attended ranged in age from 2 to 90. All offerings collected during VBS were sent to the State Missions Program. Ted Bowlin is pastor.

East Side Church, Pelahatchie, will hold a "Harvest Festival," Oct. 31, 1-6 p.m. The festival will include rides, games, food, and other activities. For more information, contact the church at (601) 732-6679. Rick Bounds is pastor.

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Revival Dates

Thrasher Church, Booneville: Oct. 26-30; 7 p.m. nightly; James Jones, Harriman, Tenn., evangelist; R.J. Wilemon, interim pastor.

Pelahatchie (Rankin): Oct. 25-28; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Eddie Ruddick, Newton, evangelist; Ronnie Cottingham, Lucedale, music; David Briscoe, pastor.

Arrowood, Meridian: Oct. 31-Nov. 4; "Hallelujah Ween Fall Concert and Revival"; Saturday night, gospel concert, Gene Fortenberry, The Steeles; 7 nightly; Tracy Hipps, Laurel, evangelist; Kevin Griffin, pastor.

Parkway, Houston: Oct. 25-28; Sunday, 11 a.m. and 7 p.m.

gospel concert, Lois Jane; 7:30 nightly; nursery provided; David Kendall, pastor, evangelist.

Oloh, Sumrall: Oct. 25-30; Sunday, 11 a.m.; Sun.-Fri., 7 p.m.; Richard Miley, Hattiesburg, evangelist; Paul Young, Sumrall, music; Jipper Williford, pastor.

Temple, Jackson: Oct. 25-28; Sun.-Wed., 7 p.m.; Greg Clemts, evangelist; special music guest each night; Jeff Harrison, pastor.

Beacon Street, Philadelphia: Oct. 25-28; D.J. Benson, Laurel, evangelist; Charlie Womble, music; Thomas Cheeks, pastor.

Dumas (Benton-Tippah): Oct. 25-29; Sunday, 11 a.m. and 7 p.m.; Mon.-Thurs., 7 p.m.; Jimmy

McLendon, Yazoo City, evangelist; Susan McLendon, Yazoo City, music; Mike Smith, pastor.

Union, Picayune: Oct. 25-29; Sunday, 8:30 and 11 a.m., 7 p.m.; Mon.-Thurs., 10 a.m. and 7:30 p.m.; Lowell Johnson, Centerville, speaker; John and Lisa McDaniels, Memphis, music; Terry Ledbetter, pastor.

Lizana (Gulf Coast): Oct. 25-28; Dennis "Butch" Brown, Livingston, La., evangelist; Kenneth Sharp, pastor.

First, Purvis: Nov. 1-4; luncheon Bible study, noon, and 7 nightly; Hardy Denham, William Carey College, evangelist; Gordon Alford, Vancleave, music; Louis Nicolosi, pastor.

Homecomings

New Salem, Liberty: Oct. 25; 5th anniversary; Sunday School, 10 a.m.; worship, 11 a.m.; dinner on the grounds, noon; "Aunt Blabby," 1 p.m.; no night services; Prewitt Calvart, Louisville, guest speaker; David Fortenberry, pastor.

Maybank, Hattiesburg: Oct. 25; 10th anniversary; services 10 a.m. and 1 p.m.; covered dish dinner in fellowship hall; Tommy Dobbins, Donalsonville, Ga., guest speaker; Greg Smith, Petal, former minister of music, music; George Aultman, pastor.

First, Runnelstown: Oct. 25; Sunday School, 9:30 a.m.; worship, 10:15; dinner in fellowship hall, noon; afternoon fellowship; Henry Freeman, pastor.

Pecan Grove, Ellisville: Oct. 25; worship, 11 a.m.; Dave Moran, pastor.

Liberty, Newton: Oct. 25; services, 10:30 a.m.; Bryce Evans, guest speaker; Larry and Sonda Davis, music; J.B. Costilow, pastor, will be honored on his 25th anniversary of service.

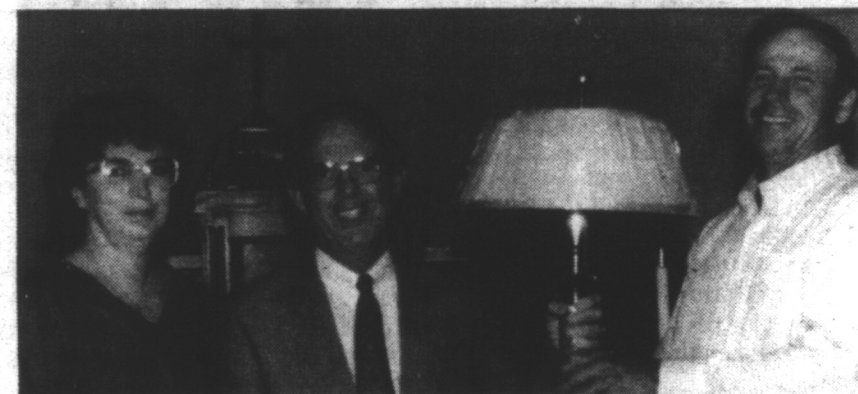
Good Hope, Lena: Harvest Day; Oct. 25; Sunday School, 10 a.m.; worship, 11; dinner in fellowship hall, noon; no night services; Mike Alexander, Oak Grove, guest speaker; Brent Causey, pastor.

Highland, Jackson: Oct. 25; Sunday School, 10 a.m.; worship, 11; covered dish dinner in fellow-

ship hall, noon; no night services; revival through Oct. 28, 7 p.m. nightly; Mark Coon, Jackson, evangelist; Clayton Pope, music; Cliff Shipp, pastor.

Victory, Mathiston: Oct. 25; first anniversary; church-wide dinner following morning worship; special afternoon singing; Higdon Herrington, pastor.

Names in the News



Benolt Church, Benolt, recently honored Mr. and Mrs. Bobby Walton on their tenth anniversary of service to the church with a reception in the fellowship hall Aug. 30. Travis Satterfield, chairman of deacons, presented the Waltons with a table lamp.

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Tommy Anderson, above left, was recently ordained as deacon, and **Todd Rayburn,** below left, was licensed to preach by West Union Church, Carriere. Rayburn is available for pulpit or music supply. Both are shown with Billy Dowdy, pastor.



A unique feature of Vacation Bible School at Providence Church, Pearl, was the Bible lesson taught by Sally Stevens of Pelahatchie and the LEPSOG clown group. The group includes Sonny Ward, Pelahatchie Church; Misty Miller, Crossgates Church; Rebecca Nutt, Forkville Church; Nikki Miller, Crossgates Church; Gretchen Winstead, Leesburg Church; Jenni Davis and Brent Robinson, Pelahatchie Church. The LEPSOG group also taught at First and Temple churches, Jackson; and with Carlie Hill at the Sunday Care Center of Hinds-Madison Association.

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Life and Work

Establish worthy priorities



By Milton Burd
1 Timothy 6:6-12, 17-19

Paul concluded his first letter to Timothy by reminding him and the Christians of Ephesus about priorities. False teachers were prevalent and active in spreading their misleading claims. Their motives were many, including religion for profit. Paul chose to use the first part of Chapter 6 to point out some of the characteristics of false teachers (vv. 3-5). The greed of the false teachers led Paul into a discussion of priorities. He discussed the priorities of godliness, contentment, and wealth. They are all related. Let's explore these priorities in our lesson for this week.

The superior contentment of godliness (vv. 6-8). Contentment does not come from riches, rather it comes from a godly life. The false teachers in Ephesus sought contentment from riches. The world today seeks the same kind of contentment. Those who find contentment in godly living know the priority of "seek ye first the kingdom of God and his righteousness..." (Matthew 6:33).

Paul made a statement in verse 7 that has been quoted (or misquoted) by many. He said that "we brought nothing into the world and we can take nothing out of it." There are many jokes about people who try to take their wealth with them when they die.

If we have the necessities of life — food, clothing, and shelter — we should feel richly blessed by God if our contentment comes from godly living. If we seek contentment from riches, we will continually seek more and more. There is never enough.

A snare of riches (vv. 9-10). A consuming desire for riches may cause persons to be lured into temptation. It becomes difficult to make right and wrong choices. Such persons then become willing to do whatever it takes to gain riches. The gambling industry (including a lottery), scams, and get-rich-quick schemes prey on this kind of desire for riches. Paul states that persons who are tempted and lured by riches will face difficulties and even ruin. "For the love of money is a root of all kinds of evil" (v. 10). Money in itself is not the problem. Problems arise from attitudes about money (riches) and misplaced priorities. Paul stated that this attitude had become a problem even among Christians and some had wandered from the faith. Yes, it happens to Christians today, too.

Priorities of the faithful (vv. 11-12). Paul moved from his discussion of wrong attitudes about money to a challenge for Timothy. He urged Timothy to remain faithful regardless of the temptations of others and their pursuits. Paul made a contrast between the false teachers and Timothy. He challenged Timothy to remain faithful to his calling and confession by pursuing righteousness, godliness, faith, love, endurance, and gentleness. In addition to seeking these things, he told Timothy to "fight the good fight," to resist the temptations of riches and the influence of the false teachers. The Christian faith calls for involvement and action. It is not for spectators sitting on the sideline.

A true foundation for the future (vv. 17-19). Paul returns to his subject of riches to give some guidelines for the proper use of riches. Most Christians in the early church were not rich, but there were some exceptions. Evidently there were some wealthy Christians in Ephesus who needed to hear this message. Two dangers are mentioned: the rich may become arrogant. They may think that they are better than others because of their wealth. The second danger is that the rich will put their hope in wealth. But wealth is temporal. It can disappear quickly (Proverbs 23:4-5).

The rich should place their trust and confidence in God. It is God who richly provides all things. Possessions are gifts from God, and we are merely stewards of those gifts. Rather, those with wealth are to do good, to be rich in deeds, and share with others. By doing so, treasures are laid up in heaven (see Matthew 6:19-21). All of us are rich enough to use our possessions as stewards of God. This is the only way to "seek first his kingdom..."

Burd is minister of education, First Church, Cleveland.

Uniform

Making necessary reforms



By Margaret H. Rogers
2 Chronicles 34

In the Hebrew Bible, the books of 1 and 2 Chronicles are called "the events of the day" (daily happenings). These books were written at a much later date than 1 and 2 Kings. Since Northern Israel had disappeared from the scene of history, the author did not bother to trace its history at all but confined his attention exclusively to the still existent Judah. It is generally conceded that the same author composed the Chronicles and Ezra-Nehemiah. It is uncertain as to the author but one authority believes he was a Levite, perhaps a temple singer, since no other section of scripture is so concerned with sacred music. He was certainly aware of the importance of music in worship and could have been an accomplished musician. That he was an able declarer of the Word of God for his day is clearly demonstrated.

The story of King Josiah is recorded also in 2 Kings, Chapters 22 and 23. Josiah's grandfather, Manasseh, and his father, Amon, were wicked rulers. They went to excess in the enthusiastic advocacy of idolatry. Amon's behavior was so disgraceful that his own servants slew him in the second year of his reign. His son, Josiah, came to the throne at the age of eight years, having been trained by God-fearing friends. Jeremiah the prophet began his work about the time of Josiah's reformation. He and Josiah were friends, and he was a steady and reliable influence in those years.

Young king begins religious reforms (2 Chronicles 34:1-7). Though Josiah was a very young king, the scriptures describe his reign as good, as he carefully followed his ancestor, King David. When Josiah was 16 years old, he began to seek Jehovah and four years later, he began to destroy the idols and heathen altars. He personally supervised the destruction of the pagan idols and altars throughout the whole land of Israel before he returned to Jerusalem.

Josiah organizes for temple repairs (vv. 8-13). After Josiah began his reforms and cleaned up the temple, he appointed three leaders to repair the building. These leaders appointed the Levites to collect the gifts that would be needed for the work. The high priest was to be accountable for the funds and the Levites were to pay the workmen. The Levites entertained with music while the work progressed and also supervised all the activities.

An important discovery (vv. 14-21). As the high priest was at his post collecting the gifts for the repairs, he found a scroll of scripture. He made a report to the king of the work progress and also read the scroll to the king. When King Josiah heard the laws of God, he tore his clothes in despair. He summoned his leaders to the temple to pray, as God's anger was upon them because of their disobedience.

The prophetess delivers a message from God (vv. 22-28). Huldah heard and delivered a message from God that his wrath was poured out on his people because they had forsaken him and worshiped idols. However, the message continued, because of the humility and repentance of King Josiah, God would delay his punishment of the nation until after Josiah's death.

Josiah's response (vv. 29-33). After hearing God's message to him, Josiah summoned all the elders of Judah and Jerusalem, the priests and Levites, and all the people to accompany him to the temple. There the king read the scroll and God's covenant with his people. Josiah made a commitment to do all that was written therein and he required everyone also to make a commitment. They agreed and worshiped Jehovah as long as Josiah lived.

Josiah was killed in battle, a fact that grieved the prophet, Jeremiah, and sounded the death knell to the hopes of Judah. There was universal sorrow at the untimely death of the good king. The influence of Jeremiah and Huldah in the life of this king was immeasurable. Josiah's love for God's law and his intense desire to obey it should challenge believers to a deeper commitment to holy living and service.

Rogers is a member of Salem Church, Collins.

Bible Book

Benefits of Christ's death



By R. David Raddin
Romans 5:1-21

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (v. 8). Often we hear the expression, "Making our peace with God." Through Christ's death, he made peace possible for us. His death was for sinners, and sinners include every one of us. He offers life to all who believe in him as personal Lord and Savior.

Benefits of justification (5:1-5). "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand" (vv. 1-2). By faith in Christ, a person can have personal relationship with God. Outside of Christ, an individual is fighting against God. Peace with God is found in a saving relationship with Jesus.

Peace with God means more than the absence of war. Peace with the Lord brings abundant life as a believer trusts in him. Peace comes in understanding that God knows all about us and still loves us. He offers forgiveness through Jesus for our sins. Peace for the Christian is in Christ, not in circumstances. What areas of your life do you need to give Christ and allow him to bring peace?

Justification, being made right with God through Christ, yields faith, hope, and love. Verse 2 tells us that through Jesus, "we have gained access by faith into this grace in which we now stand." Jesus is the way for us to know God. "And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us" (vv. 2-5).

We can face the future with the hope of the Lord in us. "Perseverance" describes the quality of being approved as a metal whose impurities have been removed by fire. God's hope is sure "because God has poured out his love into our hearts by the Holy Spirit."

Christ's death, the basis of justification (5:6-11). "While we were yet sinners, Christ died for us" (v. 8). Paul compares God's love to human love. "Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die" (v. 7). God's love is so great that even though we did not deserve anyone, especially Christ, to die for us, God gave his son "that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The Christian has assurance of God's final judgment because of what Christ has already done. "Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him" (v. 9). The assurance goes on, "For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!" (v. 10). What a truth greater than any human love, that God would reconcile us to himself. But in Christ he did! "Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation" (v. 11).

Christ overcomes Adam's offense (5:12-15). Myron Madden tells of seeing a sign that read: "Sin Will Kill You!" It put me in touch with the old speculation, "If Adam hadn't sinned..." I cannot accept that if Adam had not sinned then I wouldn't need to worry. It is not Adam's sin that I repent of, but my own. Since it is through the awareness of sin that I come to know grace and redemption, I am like Augustine, and can thereby praise God for whatever opened the door to so great a salvation. I would add a point that I do not know sin through Adam, but I know Adam because of my sin. My sin is just as original with me as Adam's was with him. If Adam hadn't started the thing, I would have!

The Baptist Faith and Message contains the statement about people, "And as soon as they are capable of moral action become transgressors and are under condemnation." Romans 3:23 reads: "For all have sinned and fall short of the glory of God." Each person capable of knowing right from wrong is a sinner and is separated from God.

Thanks be to God that through Christ's death he made a way for us to have eternal life. You and I, sinners everyone, can be children of God through his saving grace.

Raddin is pastor, First Church, Yazoo City.

THE VILLAGE VIEW



The Baptist Children's Village

Ronny E. Robinson, Executive Director

P. O. Box 27,
Clinton, MS 39060-0027
(601) 922-2242

ACCREDITED



Gifts of Honor and Memory

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Aug. 1, 1992 -
Aug. 31, 1992

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Sept. 30, 1992

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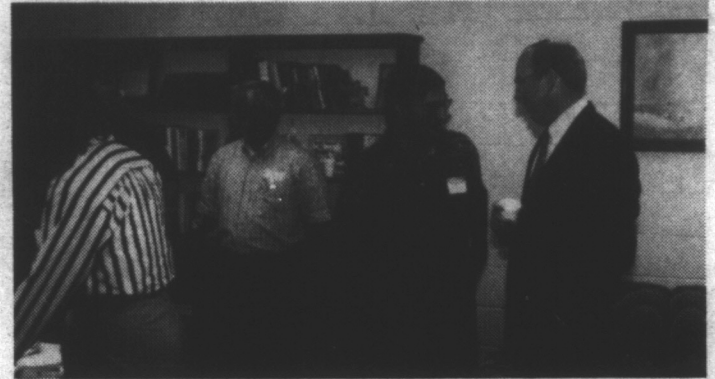
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Wayne and Jodi
Mrs. Gaynell Denahoe

Dr. Randy McCoy (far right)
superintendent of Clinton Schools,
visits with Social Worker Gene Van
Every at a recent teacher reception
on the India Nunnery Campus.



Young People on the India Nunnery Campus demonstrate the "T.P. Shuffle," one of the Ropes activities used by the Baptist Children's Village Counseling Department in its CHOICE program. The object of the activity is to move from one end of the telephone pole to the other without touching the ground, while facing an opponent coming from the opposite end. The exercise teaches the youths to give and receive assistance and support. It also serves as an excellent initiative for groups who tend to divide in leadership or cliques. The next issue of The Village View will highlight another activity used in CHOICE, an acronym for Choosing Higher Objectives In Challenging Experiences.

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Mrs. E. H. Neill
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Mary Stiff Ingram
Mrs. Carlis Lyon

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Mr. & Mrs. Don O. Baker
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Ruth's SS Juniper Grove BC
Sarah Mortin
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(to be continued)

There is life after rape, Tenn. pastor's family demonstrates

OAK RIDGE, Tenn. (BP) — She could have been anyone's daughter, home alone while her parents attended a social function.

One saw the young man slip through the sliding patio door. She did not know he was in the house until she looked up and saw him standing in her bedroom. Twila Herrod was not quite 16 that night in May 1989 when she was raped by an assailant.

Her story is unusual, however, because she is a Southern Baptist pastor's daughter and because of the way she and her family dealt with her resultant pregnancy and the aftermath of the tragic event.

Looking back from the perspective of three years, Twila's father, Ron Herrod now marvels that "God did such a work and proved himself in so many ways.... We have learned from our hurts and our sorrows, and we want to help others by them too." The family moved almost two years ago, and Herrod is now pastor of Central Church in Oak Ridge.

The story of Twila and her family is related in *When Evil Strikes* by Lila Wold Shelburne, published this summer by Hannibal Books.

Having their experiences published is a bit like standing exposed before the world, the family admits. They feel their loss of privacy will be worth it, however, if their testimony helps others in similar circumstances.

Twila did not tell her parents about the rape for three months. She knew it would be devastating to them. In her young mind, she also reasoned that public knowledge of her rape might spell the end of her father's pastoral ministry. She chose to bear her sense of guilt and shame alone.

When she finally told her parents, the news hit the Herrods just as hard as she had expected. "You feel every conceivable emotion — anger, frustration, depression, guilt, failure, helplessness," Twila's father says. Depression put him to bed for the first couple of days.

"We managed to achieve some victory over the anger and other feelings within a few weeks," he now recalls. "In truth they still crop up from time to time, but we see that as disobedience to God and we have to overcome it."

The Herrods insisted that Twila tell her story to the police, but she found them skeptical, especially since she had waited so long to tell anyone. The same was true of others in the community, even in the Herrods' church in Arkansas at the time.

Before school started that fall, it was decided Twila would go to live with family friends in another city until the baby was born. She went to school there and made a new group of friends at school and church.

It also was decided to put the baby up for adoption. The Herrods chose an agency that allowed Twila to stipulate that the adoptive parents must be committed Christians. She even asked that they be Southern Baptists, if possible, so that "when he's old enough, he'll be studying the same Bible lesson we do every week."

The baby was born in January, a few days before Sanctity of Life Sunday in Southern Baptist churches. At the close of his sermon Ron Herrod told the congregation, "Today I want to take personal privilege and applaud a very special young lady in my life who's had the courage to give birth to a child."

When the baby was turned over to the adoptive parents, several letters went with him. They included some from Ron and Emily Herrod — the grandparents — and one from Twila: "Tonight you will be parents of a beautiful boy. For two days we have held and loved him.... He has cried only twice. He has to be the most perfect baby."

The adoption agency had a policy which allowed a limited exchange of communication — screened by the agency — between the natural and adoptive

families. Both families took full advantage of this policy, exchanging letters almost monthly and becoming quite close before the agency asked them to stop.

Through a series of circumstances the adoptive mother learned the Herrods' identity. On a Sunday when the child was about a year old, she and her husband decided to visit the Herrods' church "just to see what they are really like." After the morning service, despite their resolution to the contrary, they admitted to the Herrods that the baby was their grandson.

The two families shared a joyful luncheon together that day and have maintained regular contact since. The adoptive parents have become almost like "our adopted children," say Ron and Emily Herrod.

They concede this kind of open relationship may not be right for everyone. In many cases, they feel, it may be in the best interest of all concerned for there to be no contact between the natural and adoptive families.

One lingering concern is over the effect this open relationship may have on the child when he is older.

"I'm not really worried about it, though," Emily says. "God has brought us through the hard part. He will help with that too. I believe God must have something special planned for this child."

Twila was able to finish high school on schedule, using home schooling for her senior year. She is now in her second year at a community college.

Twila and Emily both have had opportunities to share their experiences by speaking before church groups and others. This spring Emily helped establish a local center to help women facing crisis pregnancies or other domestic problems.

The Herrod family has established Bonded Love Ministries as an umbrella for their speaking, counseling, and the crisis center.



Pollard preaches seminary revival

Frank Pollard, pastor of First Church, Jackson, was guest preacher for the revival at Southern Seminary, Sept. 15-18. A seminary revival has been an annual tradition at the Louisville, Ky., school since 1982. (SBTS photo by Buddy Harrell)

First day of channel-share expands ACTS viewership

By Doug Dillard

FORT WORTH, Texas (BP) — Viewers in nine states got their first look at ACTS programming Oct. 1 when "COPE," hosted by psychologist Karen Hayter, came on live at 10 a.m. Eastern Standard Time. "Calls came in from coast to coast," according to director Bruce Grinstead.

"Our COPE phone lines are always jammed," said Grinstead, who estimated Hayter takes from "six to eight calls an hour at the outside." But COPE's first day in new markets such as San Diego, Salt Lake City, Reno, and Manhattan — all as a result of ACTS new channel-sharing agreement with VGI, Inc. — yielded the immediate impact expected by the Radio and Television Commission, which operates ACTS.

"Practically all of our Baptist Hour counselors commented about receiving calls from new areas," noted Pat Wooley, RTVC director of counseling services. "We spoke to Janette and Beverly (not their real names) from Wisconsin, one the victim of childhood and sexual

abuse, the other with a daughter who has been stealing things since the death of her grandmother and great-grandmother just four days apart. And, we prayed with Rodie in Maryland about his marriage."

First Church of Springdale, Ark., provides a similar counseling ministry on Daystar, which features its pastor, Ronnie Floyd.

"We have eight incoming lines and we field about 110 calls a night," Floyd reported to RTVC President Jack Johnson on Friday. "Last night we received 115 calls, but instead of coming from 20 states, they came from 32 states."

In addition to the telephone calls, ACTS also is receiving as many as 200 requests a day for program schedules, according to Deborah Key, marketing director. "We anticipated some increase in demand. We printed twice the usual number of program schedules, but we've already run out. We're now into our second printing."

Dillard is RTVC vice president for external relations.

Churches approach Halloween with evangelism in mind

By Sarah Zimmerman

ATLANTA (BP) — Making people disappear is this month's assignment for Hutch Matteson.

He's not a magician; he's minister to students at First Church, Snellville, Ga. The congregation is among a growing number of churches which see Halloween as an opportunity instead of a curse, said Thad Hamilton, associate director of mass evangelism for the Home Mission Board.

"I don't believe Jesus would be hiding in a church building on Halloween," Hamilton said. "We've got to provide something positive for the community because we have the responsibility to be salt and light."

Matteson's challenge is in conjunction with his church's production of the "Chilling Fields." The

outdoor event portrays six scenes from Revelation, including a rapture scene where people representing Christians disappear.

The elaborate event takes place on a wooded lot away from the church. At the conclusion people are taken to a tent where the plan of salvation is explained.

Last year 10,000 people went through the "Chilling Fields" in seven days, and 600 registered professions of faith, Matteson said.

"We make use of the fact that the world celebrates Halloween, and we give them something to really celebrate," Matteson said.

Life Line Church, Little Rock, Ark., produces a "Hereafter House" to present the gospel at Halloween. Borrowing the idea from another Arkansas church,

Life Line introduces participants to a suave character playing Satan.

"He's dressed in white tails and he has a handful of money and keys to a Cadillac," said Leslie Willis, minister of music.

Spectators are then led upstairs where a cross sits on the landing between floors. The pastor explains that the only way to heaven is through Calvary.

From there, the group goes to a room with plants, "streets of gold," and people singing and sharing their Christian testimonies.

First Church, Trussville, Ala., uses a similar approach with its "Judgement House." People who attend are introduced to two characters whose death is simulated, said Tom Hudgins, youth and music minister.

After the heaven scene, an evangelist shares the plan of salvation. Last year 2,500 people attended "Judgement House," and 248 people made professions of faith, Hudgins said.

The event is not without critics. One year Hudgins received an anonymous letter complaining that the church went to extremes to present the gospel. He responds: "If we sit around and sing 'Precious Memories,' we're not going to reach the youth in this decade."

Other churches prefer a different approach. Hebron Church, Dacula, Ga., transforms its Sunday School classrooms into game rooms where people pin the tail on Balaam's donkey, fish for Jonah's whale, and name that tune with gospel songs.

Zimmerman writes for HMB.

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